Registered No. 17 of 1875.

The Bombay Guardian.

VOL. XXI.—New Series.—No. 15. SATURDAY, JUNE 12, 1875. Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 10-7-0.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—When God is pleased to use some man in the salvation of sinners, he become a mark for calumnies whose atrocity is proportioned to the measure of his success. Seldom has any servant of the Lord been more extensively used than Mr. Moody has been and still is, and we need not be surprised if in some quarters the most desperate efforts are made to denigrate him. The *Times of India* has had the good fortune to get hold of a *morceau* from a paper published in America in Southern interests, which contains about as many falsehoods as, we fancy, were ever crowded into the same compass. Mr. Moody is called the Rev. Colonel Granville Moody, D. D. Mr. Moody is not a Rev.; is not a Colonel, he was simply an Agent of the Christian Commission in the late Civil War of America; his name is not Granville; he is not a D.D. The writer has drawn upon his own defiled imagination for a multitude of other statements "Unto them them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus, i. 15.

—The Government of Bombay are empowered to expend twelve lakhs in building a new European Hospital, but after exhausting itself in laying a foundation on a plan and site subsequently abandoned, it has slumbered over the matter for about ten years. A writer in the *Bombay Gazette* thinks the Government might be aroused from its slumber, if an Endowment Fund were raised, to be applied, 1st, to the support of European trained female nurses for the sick, and 2nd to the supply of domestic comforts The substitution of European trained nurses would be a vast improvement on the present system. But who will move in this matter? Society in India is helplessly dependent upon Government.

—In the *Christian* of May 6th, is a notice of the services in the Victoria Theatre, beginning thus:

"Showers of blessing are beginning to fall on South London. We have before reported that pioneer work had commenced with the labours of the Rev. W. Taylor, of California; and now that he has been called away to labour in another portion of the Lord's vineyard, others have entered into his labours."

By the Mail just in we have a letter from Mr. Taylor, in which, under date of Bristol, May 19th, he says:

"Receiving calls from provincial cities where Brothers Moody and Sankey could not go, after helping them directly a few weeks in Liverpool and London, I suggested to the Committee that it might be more for the glory of God that we should distribute our forces, and that I should prefer to go into the Provinces, and they concurred. Besides the three services daily in Colston Hall, as per bill, I have an early service for Mr. Muller's orphans."

The bill enclosed is headed United Special Services in the Colston Hall, under the management of a Committee representing various Evangelical churches. Mr. C. B. Ker, well remembered by many in this presidency, is the Hon. Sec. of this Committee. It is also stated that in connection with these services, arrangements were being made for a house to house invitation. The services began May 15th.

—In our Epitome is an extract from the *Times* giving an account of the 50th and final service of Mr. Moody in the Agricultural Hall. It is beyond all question that these meetings have been successful in a higher degree even than was anticipated, and the prophecies of some of the papers have been altogether belied. Thousands are said to have found salvation in the Agricultural Hall. The work in London is going on without, apparently, any diminution of interest. The services are held in the Haymarket Opera House, the Bow-road Hall, the Victoria Theatre and the Islington Hall. Besides the daily Bible Reading, Mr. Moody preaches twice every evening, once at the Opera House (7 o'clock) and once at the Bow-road Hall (8 o'clock), and is also in the daily prayer-meetings and enquiry meetings. Mr. Sankey is equally ubiquitous.

—The *Church Missionary Intelligencer* for May publishes extracts from the journal of the Rev. W. S. Price, East Africa. They cover 14 pages of the *Intelligencer*, yet will be read with much interest by many friends of Mr. Price in this presidency. Mr. Price was nearly a quarter of a century in this presidency, chiefly at Sharanpur near Nassick; and having had a great deal to do there with the training of young Africans, it was thought that he would be a very suitable man to have charge of the East African Mission. Yet it would be difficult to conceive of a greater contrast than that which missionary life as pourtrayed in these pages presents with missionary life in India. When we look at the numerous comforts, luxuries, and material advantages that seem naturally to fall to the lot of the missionary here, and threaten to make India the Capua of foreign missions, and then look upon the pictures presented in these pages, the struggle for bare existence, the privation of sympathy, the absence of the most ordinary appliances of civilized life, we are ready to wonder that the Society should have indented on its Indian Missions for a man and woman to encounter these trials. But it is very evident that Mr. and Mrs. Price have not lost their youthful ardour and energy, and the way in which they go through the difficulties of their present field, seems to indicate that the right choice has been made. The Journal extends from Nov. 15th, 1874 to March 1st, 1875, two and a half months. Part of this time was spent at Rabbai, some miles inland from Mombas, and part at the latter place. Here was the prospect that met them on landing:

"The house stands surrounded up to the very doors and windows by native huts, reeking with filthy odours. We have for our use three rooms, each about 14 feet by 9, with badly-fitting shuttered windows, only on one side, letting in all the sun, and effectually preventing any attempt at ventilation. To add to the misery of the situation, we have no proper food, no bread, no drinkable water, no decent servant, and it is the hottest season of the year."

A formidable enemy soon makes its appearance, and seems to have spared nobody —the fever of the country. Matters however improved. There was already a considerable number of Christian Africans from India there, and this number was increased by the arrival of about fifty more from Bombay. With a body of sympathizing and instructed youths like these, Mr. and Mrs. Price would soon be greatly aided in their endeavours to benefit the people of the country.

—The *Satya Dipika* for June has an article (in Marathi) entitled, "A Consumptive Boarding School," finding very serious fault with the locality and management of a Native Boarding School for Girls in Bombay, which will, no doubt, receive the attention it deserves from those who carry on the school. In one of the best boarding-schools of America, one in which the wives of many of our American Missionaries are graduated, and in which education is carried to a point that would astonish many of the Natives of this country, there are no servants employed, the young ladies performing by turns all the service of the establishment. Some of the things criticized by our contemporary may be good in their design and tendency, though for the time they may seem trying,

—Philology has persuaded a great many people to part with their common sense, but we are glad to learn that the Bombay Government has not altogether lost its share of this article. It has published a guide to the spelling of the names of localities, in which, according to a contemporary, the mode of spelling the names of the most familiar towns is not altered. Poona is Poona and Kurrachee is Kurrachee. We are thankful for any favours in this direction. Bandora is not to be Wandre, Salsette is not to be Sashti, Bombay is not to be be Mumbai.

—On Whit-Monday, 94,000 Londoners went to the new Alexandra Palace on Muswell Hill, to enjoy themselves, and as they all wanted to return at once the railway trains were blocked, and after waiting for hours they had to make their way home on foot. The remark that suggests itself to us is—the slight connection that there is between such a celebration of the day and the event in which the observance of the day originated. If these pleasure-seekers "in most exuberant spirits," had been asked

one by one, Have you the Holy Ghost? Are you led by the Spirit? Are you a temple of God? They would for the most part no doubt have laughed to scorn the questioner. The questions would have seemed to them utterly absurd. Yet Whit-Monday is observed because it follows Whit-Sunday; and Whit-Sunday is the anniversary of the day when the Spirit of God descended upon the Church of God. More wonderful in some respects than the advent of the Son of God was that of the Spirit; and our Lord himself taught his disciples to take that view of it. No man can call Jesus Lord except by the Holy Ghost. The Spirit is not received by man, so long as man entertains the idea that he has any goodness or power of his own, or any means of setting himself right with God. The Spirit comes to give us right views of Christ, to bring us into personal relations with him, to keep us continually in these relations, (as the branch to the vine), and in us to produce the fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

—THE Rev. T. H. Greig has been appointed a Junior Chaplain of the Church of Scotland on the Bombay establishment, and is to act as Chaplain of Poona during the absence of Rev. M. M. Ross.

—THE *Christian World* has continued to publish full reports of Mr. Moody's addresses. In the issue of April 6, five discourses by Mr. Moody and one by Mr. Taylor are given verbatim? One of those by Mr. Moody the *World* publishes with reluctance, condemning its tone as repugnant to reason, humanity and Scripture. We have read it and find it quite accordant with Scripture, not repugnant to reason and most important to humanty. We have marked it for insertion in our columns.

The Bombay Guardian.

SATURDAY, JUNE 12, 1875.

ROMANISM IN INDIA.

THE daily papers tell us that in one of the Roman Catholic churches of Bombay, last Sunday, "13 hours' adoration of the exposition of the Holy Sacrament was solemnized." On a recent Sunday there was at Bandora a grand procession in honour of the body of Christ, that is to say, a wafer. One of our journals gave a glowing account of it. The clergy were there in great force, and there were 100 young girls attired for the occasion, bearing banners and bouquets, walking in the procession, which was more than a mile in length. The scene was made as imposing as possible. The Bishop was there under a *pallium*, carrying that in honour of which this festival was held, viz. the bit of bread in the form of a wafer, by priestly power said to have been changed into the body of Christ. All the confraternities and sodalities of Bombay were there; triumphal arches were everywhere; before every house was a stool with a censer on it. Great numbers of Hindoos and Parsees are said to have been there, beholding this "demonstration of Catholic faith." They could see that it was a very great occasion indeed in the estimation of Roman Catholics; a special exhibition of Christianity; and when they came to enquire what particular truth excited all this enthusiasm, they were told that all was in honour of the body of Christ, present in the host. They saw thousands of men and women of all ranks, chiefly of the lower, bowing their knee in humble adoration of that which the Bishop bore in his hand, to all appearance a thin wafer of bread, but really the body of Christ, although really also the body of Christ was in heaven at the right hand of God.

Now is it not most painful to think that such a representation of our most holy faith should be made in the eyes of Hindoos, Parsees and Mahomedans? What is there in all this to make them acquainted with the Gospel? If the wafer is to be adored as the body of Christ, what harm can there be in worshipping gods of clay and stone? Is it any wonder that the few missionaries who are preaching the Gospel to them from day to day, should fail to make much impression, when there are 25,000 on this island teaching them by such tumashas as these that there is no essential difference been Christianity and Hinduism?

God has been pleased to work powerfully among Protestants in India during the last two or three years, and in twenty or more towns of India there are now considerable bodies of self-denying, witnessing and working Christians, where these were previously few and far between. And it has been made evident to many that just such a work was necessary before we could reasonably expect to see many of the Natives brought to recognize their need of the salvation that is in Christ. But the thought occurs, Is this sufficient? The Roman Catholics are much more numerous than Protestants in India, and many of them are very much mixed up with the great body of the population; their religion is thrust upon the attention of the people far more than Protestantism is, by means of crosses, images, processions, festivals and the like. Now if to prepare the way of the Lord, a revival among Protestants was needed, may we not much more emphatically say that a great quickening is needed among Roman Catholics? We incline to think that the cause of Missions would be more powerfully helped forward in this country by a great work of grace among Romanists, than in any other way. And we earnestly recommend that much prayer be offered to God in their behalf, that they may be led to search the Scriptures of truth, to put away every thing that has not its sanction, and to yield themselves unreservedly, not to an erring priest, but to the Lord Jesus Christ, our great High Priest. We have encouragement to do so. It accords with our observations that in the last three years there have been more conversions from Romanism in India than there were during twenty years previous. The Roman Catholics of India are a large body, comparatively, and for 300 years they have been interpreting Christianity to the Natives. There is still extant, we believe, a Christian Pooran that had at one time considerable currency, in which Christian facts, Catholic traditions and the fancies of the author were combined into a book that could properly be called a Pooran. Will not the great Head of the Church demand that they who have so sadly misrepresented his glorious Gospel should see their errors, repent of them, renounce them openly, and give their testimony to the simple truth of the Gospel, before He will make bare his arm for the salvation of the Hindoos, Mahomedans, and Parsees of this country?

The sad thing is that the Roman Catholics are so priest-led, that they look upon it as a sin to enquire. But there are no difficulties here that faith cannot overcome. We believe that there is now a considerable number of persons in the Church of Rome in this country, who can no longer be satisfied with tumashas and tomfooleries, and with a blind devotion to selfish priests, and who deeply feel the need of being taught of God himself.

PAUL, THE CHRISTIAN'S PATTERN XIV.

WE shall find it profitable to consider Paul's faith. "Whose faith follow," he says to the Hebrews (xiii. 7), referring to those that were over them in the Lord. He unfolds to us a noble catalogue of those whose faith has given them an honourable place in Scripture; but we do not find that Paul lags behind any of them in this grace.

It was in faith that Paul and Barnabas went forth on the first mission to the Gentiles, not knowing what would befal them. They went in the name of the Lord; they were heralds of the Cross, simply; they relied upon the Lord to bear testimony to the word of his grace. The Lord did bear testimony to them, but not in such a way as to overpower opposition; men rose up against them; Paul on one occasion was stoned and left for dead. Did such things dishearten him? Of the Jews five times received he forty stripes save one; thrice was he beaten with rods; in prisons more frequent, in deaths oft. And so it went on, all his life long. Did he lose faith? No; all the opposition he encountered only brought out more clearly his unswerving faith.

Did Abraham manifest his faith by going forth at the command of God, not knowing whither he went? Not less truly did Paul manifest his by going forth, at the bidding of God, not looking far before, preaching his way through the empire of the prince of this world, till he reached Troas, and then, in response to the Macedonian call, flinging himself into Europe. He came to a place and after a while, by the blessing of God on his labours, he saw around him a band of Christian brethren and sisters, 'his joy and crown,' whose society was inexpressibly sweet to him, but had not power to detain him; he was constantly impelled to go forth to the nations that had not heard the Gospel.

Did Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Paul knew that in identifying himself with the despised Christians, he would be reckoned as the filth and offscouring of all things, and that he would suffer the loss of all things; yet be never hesitated to take the step, and never regretted it. Was it in faith that Joshua led the host of Israel around the walls of Jericho seven days in succession, and on the last day seven times? It was in no less faith that Paul went forth to declare the judgment of God against the self-righteousness of the Jews, the unrighteous-

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ness of the Greek religion and the iniquity of Rome.

Was it by faith that David overthrew Goliath? Paul too, animated by the assurance, My grace is sufficient for thee, stood forth in the midst of the philosophers of Mars' hill, and told them of the man by whom God was to judge the earth. The Old Testament worthies out of weakness were made strong; we hear Paul say, When I am weak then am I strong; I can do all things through Christ who strengtheneth me. "Though he slay me yet will I trust in him," said Job; Paul in the inner dungeon, his feet in the stocks, his back bleeding with stripes, his name cast out as evil, praised God in joyous hymns.

Paul had some special trials of his faith. His course in receiving believing Gentiles to church fellowship at once, making no distinction between them and believing Jews, forfeited for him to a great extent the sympathy of his Jewish brethren, and raised up for him a great number of rivals, who preached Christ of contention, and who were about as eager in their preaching to degrade Paul as they were to exalt Christ. It was most painful to him to pursue a course that would give pain to those whom he loved, and if it had been a matter of comparative indifference, he would undoubtedly have yielded the point. But he saw that it was a vital point; and that anything like caste distinction in the Church of Christ would tend to its destruction; and he stood by his convictions to the last. The consequence was that for the last five years of his life he was a prisoner.

Paul had special trials in connection with the Church at Corinth. There does not appear to have been a church of much importance raised up in Athens or in any other city of Greece proper; Paul had laboured long for the planting of the Church in Corinth, and he expected it to be a means of enlightening all Greece; and it was a very great trial to him when some of the members were led astray into wrong doctrine and wrong conduct. But his faith did not fail him, and he was more than conqueror.

It must have been a great trial of his faith, to know that there was to be an apostasy, and that the church was to depart from the truth and purity of apostolic times and the man of sin to be revealed, sitting in the temple of God and showing himself to be God. After all the pains taken by himself and the other apostles to lay faultlessly the foundations of God's spiritual and universal temple, how trying to look forward to a dark and dreadful period when a mock form of Christianity should be in the ascendancy, and the inspired word made of less account than the teachings of misguided men. But Paul wavered not in faith, nor relaxed his efforts to present every man perfect in Christ.

GLEANINGS IN "EPHESIANS."

Which is your glory. iii. 13.

They were not to lose heart because he was kept in prison so long for having advocated their rights in the Gospel and resisted the introduction of caste into the Church of Christ, but to glory in the fact that one whom God had so extensively used was willing thus to suffer rather than let their privileges be forfeited. The Judaizing teachers were busy, saying to the Ephesians, "What has become of your great apostle, Paul? What is the reason we never see him now? Is it true that he is a prisoner in the hands of the Gentiles? He, that great friend of the Gentiles, who could see nothing better in a Jew than in a heathen? Did we not tell you that God would set him aside? Yes, God is bearing testimony from heaven against him and his preaching, and it becomes you to renounce at once the errors he taught. You see, he is taken away and we are left. God is bidding you now give up your delusions and listen to us." Some of the church-members began to think that there was something in this reasoning. But after hearing what Paul said on the subject, they saw that although a prisoner Paul was not really set aside, and that it was in a high degree honourable to them, that their great apostle and champion should so valiantly stand by them and suffer for them. And this is a thing in which we are all concerned. It was our battle also that he was fighting; and we inherit the victory won by him.

That Christ may dwell in your hearts by faith. 16.

We learn from this what it is to be mightily strengthened within. If it were a development of our own strength, we should in so far be independent of Christ; but it is the indwelling of Christ that constitutes strength. He is made of God unto us, wisdom and strength. The Lord is our righteousness and strength. When I am weak then am I strong. We learn from Col. i. 11. that this strength is needed for the enduring of tribulations. More strength is needed to renounce one's will, than to do it; to resist the current than to go with it. Christ dwells in the heart by faith. We must believe, 1st, that Christ is willing to dwell in the heart; 2nd, that it is possible for him to do so; 3rd, that He will certainly do so when the necessary conditions are furnished, all summed up in the one word, faith; 4th, we must recognize him there dwelling by faith, before we otherwise perceive him.

Epitome of News.

SATURDAY, JUNE 5.

—The *Christian*, April 22nd: The People's Café Company (Limited).—Friday evening last the first Café of this company was opened in a newly erected building of substantial elevation, No. 184, Upper Whitecross-street, St. Luke's, a thoroughfare surrounded by a dense, poor population. The house is divided into several spacious apartments, neatly fitted and admirably adapted for the accommodation of the public. Plenty of light and ventilation adds greatly to the comfort and cheerfulness of the rooms. On the ground floor is the principal department, with what may be termed the bar in the centre, and above are rooms to be appropriated specially to the gentler sex who may be disposed to frequent the Café St. Luke's. The furniture is of a description to be seen at more pretentious refreshment places not far from Charing-cross. Tables of marble tops on bronze supports, covered with almost snow-white thick cups and saucers; nickel metal tea-spoons, and pretty-looking milk-jugs are here at the service of the inhabitants of the Golden-lane district. The tea, coffee, and viands are of excellent quality, and dispensed at a tariff ranging from a penny to sixpence. The cost of the building has been something over £2,000. The company are erecting another in Whitechapel at a cost of £4,000. £10,000 have been subscribed in £1 shares, out of a capital of £100,000. It is hoped that Christian friends will speedily take up the remaining shares; for it our fellow-citizens of the working class are to be delivered from the temptations which beset them on every hand, it must be by providing counter-attractions to the gin-palace, and by encouraging habits of cleanliness and thrift. This is the human side of it; but the more we read of the life of Christ, the more evident is it that the temporal blessing which He conferred upon the people was a far more important element in his ministry than in that of the Christian Church now. A large party of ladies and gentlemen took tea together at the Café last Friday evening, the Earl of Shaftesbury, Sir Harcourt Johnstone, M. P., Mr. George Cruikshank, Mr. R. Fowler, the Rev. Basil Wilberforce, and several of the directors being of the number.

—*The Times*: "A vast congregation assembled at the Agricultural Hall on Sunday night (May 9th) to join in the fiftieth and last service held by Messrs. Moody and Sankey under that roof. By seven o'clock the vast building was crowded in every part, and when the whole congregation rose to join in the opening hymn—38, "Wondrous love"—a more impressive sight could hardly be imagined. The other hymns sung during the service were the 43rd —"The ninety and nine"—and the 31st—"Yet there is room"—with which the service concluded. Mr. Moody preached at greater length than usual, the subject of his address being the salvation of Noah and his family in the Ark. After dwelling at some length on the scepticism which prevails in modern times on the subject of the Deluge and its incidents—a scepticism which the preacher said he had no doubt was generally shared by the antediluvian society which witnessed Noah's preparations to meet the threatened judgment, Mr. Moody expatiated on the patriarchal character of the faith which preserved one family alone amid all the households of the earth from perishing by water; and urged his hearers to exhibit and enforce by their example the like faith in their own families and households against the still more terrible day of judgment by fire, for which the present world was reserved. Mr. Moody's address was listened to with breathless attention, and the congregation seemed deeply moved by the earnest and pathetic appeal which he made to them to second by their prayers the efforts of himself and his fellow-labourers to bring the unconverted portion of his audience within the saving influence of the Gospel. No one who has witnessed these services can doubt their powerful agency for good, not only upon the ruder masses of society, but upon many also who have been accustomed to associate the idea of "revivalism" with mere fanaticism and excitement. There was certainly nothing of this kind in Sunday's service. The devotional part of the service was as calm and unexciting as in the soberest parish church, while the sermon was not less calculated to benefit the most steady-going Churchman than arouse the attention of those who had hitherto thought little about religion. We have no doubt that the West-end of London, to which Mr. Moody is now devoting his attention, will gain quite as much from his preaching as the north."

—*Bombay Gazette*: "Since we last referred to the disturbances in the Deccan caused by the attacks of the ryots on the sowcars, we have heard that it has been found necessary to send a military guard of 40 troopers to Tullegaum, as the rioters were expected to loot the Court House there. Of course, since the troops arrived all has been quiet. We believe, we may state with confidence that the question of legislating for the protection of the ryots from extortionate usurers is now engaging the serious attention of Government."

—Same: "*Vanity Fair* is one of the most clever, vicious, and ill-natured papers published in England. Week after week it pours out sneers at man and womankind. Generous humour can only find its way into its pages by accident, the way being barred to all but malicious insinuations and "smart" flippant social essays abounding in ill-nature. A more dangerous periodical could not be placed in the hands of any young person whom we did not wish to grow up a habitual sneerer, incapable of sympathy with anything good on earth."

—Shumshoodeen Williams has been sentenced to four months' hard labour.

—Sir George Bowen will be the next Governor of Bombay, says the *Civil and Military Gazette*. It does not seem to matter much who is Governor of Bombay. The next one is not due for some time.

—*Indian Statesman*; Khundwa: The bridges, which last mousoons gave way over the Sewjee and Buldee Nullahs on the G. I. P. line, were opened again for traffic on the 1st instant.

—Same; London: "I am sorry to have to announce the death of the Rev. John William King, late Fellow of Corpus Christi College Oxford, and Vicar of Ashby-de-la-Launde, Lincolnshire. He took his degree in 1814, was made M. A. in 1818, and B. D. in 1827. He was owner of the living of Ashby, which had been in the family for years, and also held the College living of Great Bassingham in the Lincoln Diocese, but he resigned these livings in the autumn of 1874, when the Bishop of Lincoln requested him to give up keeping race-horses."

MONDAY, JUNE 7.

—*Times of India*; Kurrachee: "There has been a mutiny among the crew of the steam-ship *Empress*. The engineer Woods and the sailors, under the influence of drink, attacked the commander, Captain Hamon, who, however, struck Woods a severe blow with a loaded stick as he advanced to assault him, and showed such determination that

the men were soon cowed. Seven of them have since been discharged.

"A Cutchee went up the steeple of Trinity Church this evening and threw himself over. His skull was completely smashed."

—Major Prendergast Walsh has written a long letter embodying his views as to the kind of reception which the Prince of Wales should receive in Bombay. To meet the Prince's eye in the Dockyard, "A few miniature mosques and minarets might be constructed of the same materials as compose the taboots or some other light stuff, and these would serve as models of Indian architecture, and would look very pretty, hid away in the green and umbrageous foliage of the trees and plants."

—*Lucknow Witness*: "We are glad to learn that Mr. Philip Philips, the "Singing Pilgrim," and the originator of the solo singing which Mr. Sankey and others are using so successfully in England and America, has definitely arranged to visit India, and may be expected in Calcutta about the first of December. In addition to his ordinary evangelistic work, Mr. Phillips has kindly consented to give a limited number of "song services" in aid of the new Methodist Tabernacle in Calcutta."

—Same; Hoshyarpoor: "A movement towards Christianity has taken place in another village of this district, called Chuck. It is also amongst Rajput zemindars. Three of them who have been enquirers for some time (one lumbardar and two biswadars) offered themselves as candidates for baptism. One of them named Roda Khan was baptized on the 9th instant by me in the presence of all his friends and numerous other spectators. Most of the converts of Ghorawaha were also present there. The remaining two candidates and other enquirers in the village are now under instruction, and it is hoped before long will also follow Roda Khan's example. The well question was raised in this village, as well as in Ghorawaha, and was decided favorably to the converts—the same order being enforced as in Ghorawaha."

—In reference to the more extreme ritual uses of the 755 churches in London and within a radius of twelve miles, it appears that the Eucharistic vestments are now worn at 36 churches and incense is burned ceremonially at 17. The use of the surplice in the pulpit prevails at 388 churches, so that the black gown is now only worn in half the London churches. No fewer than 111 churches are open for private devotion. The eastward position is adopted by the celebrant at the Holy Communion at 119 churches, altar lights are used at 53, floral decorations are introduced at 194, and dedication festivals are observed at 142.

—Ohio official reports show that 597 saloons (drinking-houses) and seven distilleries have been closed within a few months. Thirteen districts reported the amount collected on distilled and fermented liquors from May to July, 1874, as $174,000 less than the collections during the same period of the preceding year.

—P. E. H. in the *Advance*: "The preachers used to call Moody an ignoramus. He was, and knew it. Therefore he only tried to preach the Word. To-day two continents are eager to hear the preachers' ignoramus. Major Whittle is eminently successful. Why? He preaches the Word. His sermons have more Gospel in them than a concordance. Men turn away from them, but turn back to hear again. They can't help it. There is power in the Word."

Tuesday, June 8.

—It is stated that Maharajah Dhuleep Sing may probably accompany the Prince of Wales to India.

—No news has been received of Lieutenant Cameron's expedition in Central Africa since the end of May 1874, when he left Ujiji for Manyema; but it is probable that something may soon be heard of his whereabouts, as Lieutenant Chippendale, R. E., one of Colonel Gordon's officers, was to have started in March last on an exploring expedition to Lake Nyanza. An Italian expedition is also to start this year to explore the country between Shoa, the Victoria Nyanza, and the Upper Nile.

—Before Dr. Sinclair went to Berar as Director of Public Instruction, says the *Times of India*, there were only 33 vernacular schools maintained by the Government of the province. This number he raised to 500 in the course of six years, and he so much improved the quality of education in this brief space of time that since 1871 the names of the Berar pupils have begun to appear on the passed candidates of the Matriculation Examinations of the Bombay University. In order to achieve this success he had to induce good masters to migrate from the Bombay Presidency by offering them liberal salaries.

—*Times of India*; Allahabad: The Government of India regards the Burmese reception of the Chinese General Leeseetahi seriously; and the discussion of the Karennee boundary question is postponed pending an explanation of this offensive proceeding.

—*Rast Goftar*: "We have received from Mahableshwur a complaint to the effect that some days ago the young Thakore of Bhownuggur invited His Excellency the Governor to a dinner, when about a hundred European guests were also invited and not one native. We understand that the natives were specially kept back under the impression that by calling Europeans and natives together His Excellency the Governor and the other European guests would be displeased. The Thakore himself is too young to understand these things, but there must be others who give him this disgraceful advice."

—The *Ceylon Examiner* gives the following account of the Romish festival of St. Anna, attended by more than 20,000 persons:

"There is a wooden cross of fifteen feet high, about fifty feet from the church door, with two cross bars about four to six feet from its base. To these bars some 100 to 200 men, women and children (some deaf, dumb, lame, &c., and others possessed with devils) are daily tied up for three or four hours by their hands stretched above their heads, and oil smeared over their bodies, and as soon as one is released another takes his place. Our Magistrate got wild at this, and was about to haul them up in Court. There is a Tamul man in charge of this cross, who told me one day that he had driven fifteen devils, and they all were sent into the sea, from whence they will never return. Every moment, offerings of oil are made to the cross, and hundreds of hands are around it grasping for the oil, which they rub on their eyes, heads and bodies. Behind this cross there is a clear space of ground about fifty feet square, wherein I found men, women, and children, of all classes and ages, suffering from infirmities, with their legs, hands, or even bodies buried for two or three hours."

Wednesday, June 9.

—*Home News*, May 21: The Carlists have been bombarding the town of Guetaria, and have inflicted much damage. They have since abandoned the attack.

The Alabama Commission at Washington are now busily engaged in hearing arguments for claims.

The Italian Senate has granted 1,000,000 francs a year in perpetuity to Garibaldi.

A jury has given a verdict for damages against the Grand Junction Canal Company, in connection with the explosion on the Regent's Canal last October.

Obituary of the Week.—The Earl of Runfurly; Lord Mackenzie; Sir Eardley G. C. Eardley, Bart.; J Grant, late Ben. C. S.; W. H. Gore-Langton, late M. P.; the Hon. D. Mackenzie; Com. C. Crowly, R. N.; T. Shepherd, late E. I. C. S.; Lady Wrey; Mr. Dudley Baxter.

—The Bombay Uncovenanted Service Family Pension Fund; the following statement is published: "The capital which was Rs. 2,57,297-9-3 last year, is now Rs. 2,95,270-6-0. The number of subscribers has increased from 222 to 254 Six widows were added to the Pension List during the year; the total number receiving pensions is now 32, the amount payable being Rs. 824-10 per mensem. One new member has been admitted to the Life Assurance Branch. On the other hand two have died. It was resolved at the meeting to establish a Children's Branch, and a Committee has been appointed to draw up a scheme. It would be well if all Heads of Departments impressed upon their subordinates the necessity of taking advantage of the existence of this fund."

—The Colaba Sassoon Dock, opened yesterday, is said to be the first wet dock opened in India. The *Times of India* says: "It is situated a short distance beyond the Bonded Warehouses, and is bounded on one side by the Government reclaimed ground, from which it is separated by a substantial stone bunder. The dock is about 690 feet in length, 300 feet in breadth, 40 feet from gate to gate, has therefore an area of about 195,000 square feet, and has a 15·4 fill below the wear-tide."

—The *Spectator*, in criticising Miss Thompson's new picture, says:—Technically speaking, indeed, Miss Thompson is not an accomplished painter; but we find ourselves unable to call to mind any work, short of Hogarth's, in which the like characteristic truth of expression has been so forcibly cast upon faces of such typical individuality, as in the group of soldiers of the 28th Regiment whom she has here set together in the angle of a square, to resist by their fire the final charge of French cavalry at the battle of Quatre Bras. Miss Thompson does not conceive the situation as a General of division, or a military tactician, but as a simple private in the ranks who has to "do or die." She enters severally into the mind and spirit of each man, and expresses with Shakespearean truth the way in which the situation would be likely to affect each shade of individual character. The moment chosen for illustration is when the repeated failures of the enemy to break the square have bred a confidence in the younger men which shows itself in jeering levity, but does nothing to shake the steady discipline of older soldiers, whose habitual course is one of solid, sturdy, business-like resolution under all circumstances alike. This broad contrast of two classes of character is both telling and artistic, and the minor shades in each class are also discriminated with wonderful power of observation.

—A correspondent of the *Times* says that Canon Perowne, preaching at Whitehall on Whit-Sunday, stated that the revisers of the New Testament had all but decided to alter the accepted version of St. John xiv. 16 into "another Advocate," instead of "Comforter;" and in like manner at verse 26 to read, "The Advocate, which is the Holy Ghost"—a change against which the writer (Mr. James Hildyard) earnestly protests.

—From May 14 to May 20, 26 new books appeared in England, of which 15, or more than half, were religious.

—The preliminary work for the Exposition to be held at Philadelphia in 1876 is reported as making rapid progress. The chief building is the permanent memorial hall, which is to be used as an art gallery. It is 365 ft. by 210 ft., being constructed of granite. Already the walls are up, and a very large portion of the work is finished. Work is also going on upon the industrial building, which is the main exhibition hall, 1,830 ft. by 414 ft., built in a series of pavilions. This is a temporary structure. There are also to a be machinery hall, 1,402 ft. by 360 ft., with an annexe 208 ft. by 210 ft., which is to cost 542,300 dols., a horticultural hall, 386 ft. by 103 ft., of beautiful design, which is intended as a permanent structure, and an agricultural hall, 820 ft. by 540 ft. There are thus five principal buildings, all of which are expected to be ready for occupancy by New Year's Day, and work on four of which is now progressing. These buildings are contained in an enclosure of about 236 acres in Fairmount Park, into which railway lines lead from the Pennsylvania and other railroads terminating at Philadelphia.

—*Indian Mirror*, after quoting the *Inquirer*: "Who will not say after reading the above that Unitarianism and Brahmaism are only different names of that identical moral force which, in these days, is making converts to the kingdom of heaven in an *imperceptible* manner."

We italicize one word.

Thursday, June 10.

—The *Indian Statesman* tells of an encounter with two bears near Sattara. Two young gentlemen heard that two bears had been committing depredations and went after them. They wounded them: "The female, who apparently was wounded the more severely—a ball having entered her shoulder—took refuge in a neighbouring thicket and was at once followed by Mr. Robert Cumming. On entering the bush, the animal rushed so suddenfrom an unexpected quarter that before the rifle could be raised he was hurled to the ground. The bear then seized Robert below the knee, but, fortunately, having on at the time a pair of thick leather gaiters, the bite was not very severe. To prevent her using her teeth more effectually he seized her by the snout, but she clawed his left wrist, whereupon he had to loose his hold. The female bear then bit him in the right wrist, and striking at his head knocked his hat off, then, clawing his head again, she inflicted several scalp wounds." The bear was then shot in the eye and killed by Mr. Wm. Cumming, Mr. Robert was badly mauled, but is in a fair way to recover, we are happy to say.

—The *Bombay Gazette*, noticing a recent judgment of Mr. Justice Bayley, says: "Here one of the schemes of villainy which are so often brought into our Courts of Justice was exposed, and it

appeared that Sakurbaee had made no will, but that a man named Canjee, who apparently had made attempts to obtain Goculdass' property in Bombay during the latter's lifetime—attempts in which he was assisted by the frequent fits of weakness of mind to which Goculdass was a victim—had forged a will in the name of Sakurbaee, after whose death he had gone the round of his friends and induced them to attest that a mark he pointed out to them on the will was the blind woman's signature. The ease with which Canjee seems to have got a number of people to attest a will who had never seen it signed by the alleged testator is not one of the least characteristic illustrations of the loose state of morals that exists in Kattywar. Mr. Justice Bayley was clearly of opinion that the will was a forgery, and ordered it at once to be impounded, giving at the same time a decision in favour of Parvuttibaee and administering a snubbing to the defendants, who, he said, being merely stakeholders had no business to defend the suit—all they had to do being to give up into some responsible person's hand the money which they clearly owed to Goculdass. But notwithstanding the Judge's conviction that a felonious attempt had been made to keep Parvuttibaee out of her rights, the usual process takes place—an appeal is granted, and the final judgment will be delivered at some remote date which we are afraid to mention. In the meantime, while the judgment is under dispute, Canjee enjoys among his friends the reputation that he may yet be proved to be a very respectable man, and probably by the time the final judgment is given people will forget whether his character was ever called in question. Parvuttibaee, the widow, if she is in difficulties, will be in many more before her case is settled; legal expenses and heart-burning will be going on; and some years hence the anxiety, the cost, and the general unsatisfactoriness of being concerned in the lawsuit will probably have induced one more suitor for British Justice to doubt whether it is not better to seek to compromise even with a criminal than to have all the trouble and risk which make up the long delay that takes place between the filing of a suit in our High Court and the final judgment upon it in the Appeal Court."

—The *Pall Mall Gazette* concludes an article on the Native Press of India, thus: "The conduct of the native newspapers in India, and the kind of writing which is to be met with almost daily in them, has for some time past afforded matter for grave consideration to those who are best acquainted with India and its people; and the question is already being asked in many quarters whether the Indian Government is wise in permitting the wholesale dissemination of sedition among the Queen's Indian subjects without any effort to check it."

—*Bombay Gazette*; "Nga Poung, the most notorious leader of the dacoits, was captured near Rangoon on Saturday. Another dacoit, who was concerned in the murder of Colonel Hamilton, surrendered, wounded. It is reported that three more connected with the outrage on Mr. Davidson have been captured."

—At the Diamond Fields in South Africa the president magistrate, having inflicted a heavy fine for illegal traffic in firearms, 400 men armed and organized themselves to resist and intimidate the officers. Governor Southey issued a proclamation warning them to disband, and declaring them to be in rebellion against her Majesty. This proving ineffectual, he sent a despatch asking for military assistance, and Sir Henry Barkly ordered up to the Diamond Fields two pieces of artillery, 300 men of the 24th Regiment, and 100 cavalry. Further news awaited with anxiety.

—*Times of India*: "Last week Mr. Deputy Superintendent Goulden, of the Mahim Division, on coming out of his bungalow one morning observed a female cobra about four feet long lying curled round close by a large tree about ten paces from the front door of the police station premises. He at once killed the reptile, and to his astonishment discovered that it had fifteen young ones underneath, varying in length from 6 to 11 or 12 inches, which he also destroyed."

—*The World*: "Mr. Crookes is wanted in Paris. Quiboche, an Indian spirit-child evoked by an intelligent American medium named Firmin, has come to grief. After a series of highly successful *seances* in which tambourines, trumpets and guitars played their customary tricks in the dusk at the house of Dr. Huguet, and in which the spirit-child of the wild prairie astonished and thrilled a Parisian audience with his gentle voice and perfumed answers, Madame Huguet planned a surprise for Quiboche, seized him by his savage locks, and unmasked Firmin, crawling on the floor.

—Clericus, in the *Times*: As next Sunday nearly 300 men will take Holy Orders, it seems a suitable time to ask attention to the existence of a branch of industry seriously affecting their usefulness and respectability. I mean the sermon trade, of recent but rapid growth, and producing the spirit-voice of the interesting Quiboche from behind a very well devised mask."

—Mr. Satyendranath Tagore, Judge at Kulladghee, has given Rs. 1,000 for relief of the poor at that place.

Friday, June 11.

—An attempt is to be made in England to make paper out of plantain leaves.

—The *Kashgar*, with English Mails, left Aden for Bombay yesterday at 5 A. M.

—*Bombay Gazette*: "There is about to be issued from the Mirzapore Orphan School Press, we learn from the *Pioneer*, an Oordoo version, in the Arabic character, of that great work, Augustine's *Confessions*. The translation, which has been made from the original in Latin, is the work of the Rev. J. Hewlett, B. A., of the Mirzapore Mission. No pains have been spared to render intelligible in Hindoostani the intellectual and spiritual struggles of Augustine's great soul in discovering the truth."

—Deaths last week, 388.

—*Times of India*: "Gambling for enormous stakes is still being pursued, a correspondent writes, in the neighbourhood of Monaco, and three suicides have taken place there in as many weeks. At the leading gambling saloon, owned by M. Le Blanc, an American recently lost £30,000 while a Russian Princess, who is reported to have lost ten times that amount, went raving mad. Great interest has also been attached to a Scotch Duke, who is reported as having won £15,000 in something less than half an hour, and as having lost that and a great deal more before the end of the same day. Some surprise is expressed that the gambling should be allowed; but if the Prince of Monaco receives £30,000 a year rent for the place he will "think once, twice, nay, even thrice" (to use a memorable phrase) before he disestablishes M. Le Blanc."

—*English Mail*: The great revivalist convention has been held at her Majesty's Opera House, London, when a large number of clergy and ministers of various denominations assembled from all parts of the United Kingdom, America, India, Germany, France, and other parts. The chair was taken by Mr. Moody, and among those on the platform were the Rev. Canon Battersby, Rev. Canon Fremantle, Rev. W. Jeffrey (Wilts), Lord Cholmondeley, Rev. W. A. Aitken, of Liverpool, Dr. Mackay, of Hull, and a large number of clergymen from Newcastle, Scotland, Liverpool, Manchester, Birmingham, Plymouth, and all the principal towns. Mr. Sankey led the singing. The chairman announced that the meeting was then open to receive reports of the revival work from all parts of the world, and also for hearing suggestions for the attempt now being made for carrying on the work.—A speaker from Chicago proposed the convening of large meetings all over the country, and the educating and organizing large bands of young men as speakers and missionaries.—The Rev. Mr. Kelman, of Edinburgh, said the result of the revival labours of Messrs. Moody and Sankey had been truly marvellous. When the American Revivalists left that city the number of those who had given in their names was 1,400; since that time the number had gone up to 3,000. The number of drunkards and theatre-goers who had been reclaimed was very remarkable. He quite agreed with the proposition to utilise the new converts, for in Edinburgh many had been most active in bringing others in.—The Rev. W. Gill, of Blackheath, and Mr. Gill (Devonshire) next addressed the meeting.—The proposition for establishing a large permanent committee in London, with branch committees over all the United Kingdom, was next discussed.—The Rev. W. C. Van Meter, from Rome, gave a very interesting account of the work going on there under the very walls of the Vatican, since the liberation of Italy.

At the second day's sitting, Mr. Moody again occupied the chair, and there was present a large number of ministers of various denominations from all parts of the world. The meeting was addressed by Mr. Amott, of Edinburgh; Mr. T. B. Bishop, superintendent of the Sunday School Union; Mr. Rowly; Mr. Scott; Mr. Cooke, Cambridge; Mr. Thomas Loudon; Rev. Mr. Bowden, Chelsea; Rev. Hugh Allen, Belfast; Mr. Smith, Manchester; Major Cole, Chicago; Mr. Sankey; Captain Pim, Doncaster; Mr. Lennox, New England; and the Rev. Mr. Lowe, Newcastle. —The discussion was on the best way of conducting Sunday-schools, and of utilising young converts. The general observations pointed to the necessity of endeavouring to keep them as teachers in Sunday-schools. Mr. Sankey, in the course of his observations, advocated the desirability of teaching children to sing, and sending them to sing appropriate hymns before persons not converted, according to the peculiarity of their cases. He had known many converted by the singing of little children.—A prayer concluded the morning meeting.—The afternoon meeting was devoted to discussing the best means of dealing with the various classes of people who attend the inquiry rooms; a very large number of whom belonged to the infidel or sceptical class.

—Major Osborn, London correspondent of the Calcutta *Statesman*, says: "A very important Bill is that introduced in the House of Commons by Mr. Lyon Playfair, Mr. Spencer Walpole, and Mr. Evelyn Ashley, 'to prevent abuse and cruelty in experiments on animals made for the purpose of scientific discovery.' The revelations made by the discussion of this horrible practice have evoked a very angry feeling which the specious pleadings of so-called scientific men and their advocates and supporters have altogether failed to blunt or sophisticate. The arrogant tone they have thought fit to adopt has awakened a healthy spirit of contradiction. The word 'science' and the guesses of a professor will no longer be supposed to be entirely synonymous. There have been few recent influences more harmful to vigour and independence of thought than the cowed and abject submission conceded to any one who called himself 'a scientific man.' I feel convinced that a generation or two hence, people will look back on the speculations of men like Darwin, Huxley, Tyndal and others, marvelling how they ever commanded the adherence of thoughtful men."

Selections.

MESSRS. MOODY AND SANKEY IN LONDON.

THE WORK AMONG THE YOUNG MEN.

The noon meeting on Thursday last was devoted to reports of this movement among the young men, chiefly in our large towns, and was of the deepest interest.

After Mr. Moody had given a sketch of the rise and present position of this part of the work, he related the following incident:—

Two nights ago, some young men were going up one of the streets in Islington, when a young man handed to them invitations to go to the meeting at St. Mary's Hall. They took the papers, tore them up, scoffed at the young man who offered them the handbills. One of the number, as he went home, thought to himself, "That young man attempted to do me good," and he turned the matter over in his mind. He went into his room, told his brother, and they talked it over till past midnight. Then they went down on their knees, and cried to God for mercy. The night before last, they came to the Agricultural Hall, and in succession confessed that they had given themselves to Christ without having been at any of the meetings.

Mr. Moody then read the following letter he had just received:—

"Dear Mr. Moody,—Our hearts are broken down with joy at a letter to-day from my dear brother. He has written mamma that he has accepted Christ at your meeting. Mamma could not read the letter, nor could I finish it hardly for crying. We are so thankful and grateful to God that our dear brother at last has got into the way of life. Papa will get the joyful news when he comes in from business to-day."

Is it not glorious, said Mr. Moody, to get such letters—the mother away in Scotland, in prayer for the conversion of her boy. What a blessing to the world it would be if the hundreds of young men in London who have praying mothers, were brought to Christ! Let us plead for the young men of London.

Mr. Sankey said he had lately met a young man converted at one of the Glasgow meetings, and another at Carlisle, and both of them had since been working for the Master. Last night, at the Opera House, a young man belonging to a very aristocratic and wealthy family in the West-end, who had found Christ about a week ago, at the Agricultural Hall, came up to him and said, "Is there not something I can do for the Master? At our home it is dinner parties evening after evening, friends coming in talking about all kinds of worldly things, and I am quite tired of it.

I liked it once, but now it seems so hollow. What about the South side? Is there not some work I could do there? There is to be a hall there, and I would like to be a door-keeper in the house of the Lord." I told him we would get him a berth there, and was delighted to see one of the leading young men of your city willing to go to work, and try to bring others to Christ. Would to God there were ten thousand young men in London who would stand up for Him who bore our load of guilt on the cross!

A clergyman gave a very gratifying account of a revived work among the young men in one of the southern districts of London. In the course of the past two years, where formerly there were units, there were now tens who were at work in the vineyard of the Lord.

Mr. Coote, of Cambridge, related a remarkable incident that happened on the preceding Sunday, in connection with the special services being held there. A Christian worker went out before one of the meetings, and handed an invitation to a wild-looking fellow. At first he refused to go in, but he was ultimately induced to go. A story told about a neglected Bible went home to his heart, and he wept, entirely broken down. He stayed to the inquiry-meeting, and there told his story. Ten years ago he left his home, where he had a praying father, and mother, and sister. For years he kept a menagerie, until an accident prevented him, and he was now going about singing at public-houses. He took a Testament, and went away. He came to the united prayer-meeting in the evening, where he was rejoicing in Christ. The words, "Whosoever shall call on the name of the Lord shall be saved," had brought light to his mind.

When asked what he would do, he said, "I will go home to-morrow morning; I will work my way to Manchester, where my parents live." We could not allow him to work his way home, so we found him a lodging for the night, and started him off by the first train on Monday morning. A letter was written to his parents, to say that their son was converted, and asking his father to meet him at the station. I hold in my hand (said the speaker) a letter received from that young man on his arrival at home. It is beautifully expressed, and shows how he worked for the Master on the first day he went away.

Mr. Coote then read the following extracts from the letter, the perusal of which we feel sure, will rejoice the hearts of our readers:—

"I have arrived home in perfect safety, but not without temptations on the road. I did not go via Peterborough, as I wished to avoid seeing so many old acquaintances there, who would have been anxious for me to have a drink with them; so I went by Bletchley, where I had to change, and wait a little time; and while so doing, I encountered an old companion, a clown in a circus, who tried hard to persuade me to forfeit my ticket, and go with him to a place near by. The old enemy said, 'Go;' but a new-found Saviour said, 'Keep on your journey.' So I told him I had started a new life, related the circumstances, and advised him to do likewise, and left him.

'I was interested, during the journey from Bletchley to Rugby, by a conversation among my fellow travellers about the work of Messrs. Moody and Sankey, and all similar efforts, one gentleman contending that it was all a sham, and doing no good. They talked for a while, and then I told them my experience of yesterday, my past life, and my intentions for the future, when all but the sceptical gentleman wished me success, but he laughed at my simplicity, as he called it. But I think I have the laugh on my side, and, with God's help, intend upholding the banner of Jesus, so freshly taken up by me. Thank God, I feel happy in his love!

"My father met me at the Manchester station—oh, such a meeting! And when I reached home—I cannot describe it—Mother and sister in tears of joy; and God was thanked for his answer to their many many prayers, and for the prodigal's return. I never felt so happy in my life. I can now fully realize his full forgiveness. I am so very glad I came home at once, as my parents are removing at the latter end of this week. They are not in such good circumstances as they were when I left home ten years ago.

"I spent the greater part of last night in thanking God for his great mercy in snatching me as a brand from the burning, and sending me back to my sorrowing parents, to fill their hearts with joy and gladness. I feel such a continual happiness, that I cannot express my feelings. Will you pray that God will keep me steadfast, and that apparent difficulties may prove no stumbling-block to me on my way to the better land?"

Mr. Henry Drummond said he wished to say a word or two to the fathers, mothers, and sisters in the audience. At the last young men's meeting in Liverpool he attended, after a young man had stood up, and told of his conversion, an old man rose and wished to speak. Although the meeting was usually confined to young men, the chairman did not attempt to stop him, and he said, "Young men, that one who has just sat down *is my son!* I thank God I have seen him get up to-night and confess he is a Christian. He is the eldest of four brothers, all of whom have found Christ within the last three weeks at these meetings. I have been praying for it for the last fifteen years."

There is an instance of the way in which these young men's meetings bear upon the Christian fathers of this country. Let me give you one more, to show how they affect the Christian mothers and wives. These meetings are simply the history of answered prayer. I have had the privilege of speaking to many at these meetings, and when I have asked the question, Have you got a praying mother?" the answer in ninety-nine times out of the hundred has been "Yes, I have." The other night, at the Agricultural Hall, at the close of the meeting, I was looking round to see and get hold of some work. I saw a respectably-dressed man, standing away at the back. I went to him and said, "Are you a Christian worker?" "No." "Don't you think you ought to be?" "I am not a Christian yet," he said. We sat down together, and he told me history;

"On Wednesday last I buried my wife. I married her a few years ago on the understanding that I was a Christian, but I was not. All these years she tried to lead me to Christ, but she failed, and it broke her heart. On Wednesday last I laid her in the grave. As she lay dying she said to me, 'My life has been lost; the purpose for which I have lived has been lost, and my life has failed.' I said to her, 'My dear wife, I will meet you in heaven.' She held out her hand to me and said, 'Then my work is done,' and she died. These words have been ringing in my ears ever since —'My work is done!'"

The man broke into a flood of tears. I said to him "Don't you remember that these were almost the last words of Jesus Christ, 'It is finished—my work is done'? Don't you see He has done it all, if you will only trust Him?" The man got hold of that there and then, and went home humbly trusting Christ. God had made a great gap in his life by taking away his wife, but now he found peace in trusting in Christ. And some of you may have heard him get up the other night in our young men's meeting and tell the story himself. My dear friends, I would ask your earnest prayers for these meetings. I believe that in London we will have a far greater work than in any of the other large towns where we have been. The work has broken out in real earnest in the East-end. Last night, at the meeting, we had the testimony of a converted Christy Minstrel, a converted sceptic, and several others. What we want is to get the fathers and mothers to pray, and I believe God is waiting to bless the work.

We have given this lengthened statement of the testimony given respecting the young men at this noon meeting, because of the vast importance of the subject, and we would fain re-echo Mr. Drummond's expression of faith that the movement in London is to exceed even that in Liverpool, where the results have been such as to astonish the most sanguine. Truly the harvest is plenteous.

ADD TO YOUR FAITH, VIRTUE,

"Add to your faith virtue," valour, manly, earnest courage, and effort. We thank God that, in the year that has just passed, so many of His saints have been "established in the faith"—have "continued in the faith grounded and settled"—have "through faith . . obtained promises"—have received "the promise of the Spirit through faith." Faith has been preached earnestly as the connecting-link with the power of God, the channel which opens the fulness of the infinite reservoir; the means, not of justification alone, but of sanctification also. We have even sometimes feared lest faith, instead of its great object, Christ, should absorb the attention of the hungering soul. As we see the numbers raised up in all parts of the world to preach sanctification by faith, with a definiteness parallel to their former message of justification by faith, we cannot help drawing the parallel between emancipation from *sanctification by works* and the great emancipation from *justification by works* at the glorious Reformation—well named a re-formation —of the Church. Multitudes of souls in liberty as to justification, but all their lifetime in bondage through unscriptural, pharisaical efforts for conquest over the world, have now found faith's victorious position, and are rejoicing in a life of comparatively unclouded communion with their Lord,

"Add to your faith virtue." In prayerfully seeking guidance in regard to the teaching of this periodical, we believe the special message to those who have found deliverance from legality to be, that they must see to it that they be careful not to rejoice in their own experience, instead of in Christ and His service. It was once needful to turn such inward, to search out the causes of their frequent failure—their inability to keep "looking unto Jesus." The writer, a few weeks since, had a defect in the organs of sight, which constantly obscured his vision. The cause must be found. It was not until the surgeon's knife had removed the difficulty that he could see clearly; then he could quite forget his eye in the objects beheld by it. So, with the obstacles to faith now removed, we can be occupied with the Lord alone. There are trusting souls who, from week to week, and month to month, scarcely pause to think whether they are happy or no, or to refer to their own experience, save as it may help another onward in his struggles out of Doubting Castle, so occupied are they with what a maturing faith is revealing to them. There are dangers all along the path of life, and we are liable to be so occupied with the manifestations of the Lord of Glory as to be tempted to say, "Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles"—let us evermore dwell gazing upon Thy glory! But our Lord transferred His disciples abruptly from the heavenly vision to the presence of a soul possessed of the devil. The transfiguration had not produced the power for service. Faith for action is better even that the heavenly vision.

Let us, then, "add to our faith virtue,"—that which is expressed by the Roman word *virtus*, the energetic, all-mastering activity which belonged to the conquerors of the world. He who through faith has become our strength, will teach our hands to war and our fingers to fight. He who is our Goodness, our Fortress, our High Tower, our Deliverer, our Shield, will subdue the spirits of men under us, as we use the sword of the Spirit. When the Israelite was married the law gave him a year of rest in his home before he was summoned to war, and we believe that sometimes when the Lord draws a soul into closer union with Himself He lovingly gives it a season in which to learn to dwell in the new relationships of grace and love, and to unlearn those of law and mere duty. It is a tender voice that says to the bruised and weary soul, "Come aside and rest awhile." But do not prolong it to a life of inglorious ease. It is now no mere parade of the army of the Lord, but continuous, earnest, tremendous conflict with powers of hell; and each one of us, "strengthened with might by His Spirit in the inner man," is to take his place in a victorious column. Cromwell's soldiers approached every battle with a shout of victory—*and conquered*. Under the greater Captain of our salvation we will, through grace, do no less!

"Add to your faith virtue." We are in a crisis of spiritual life as a nation, in importance beyond the scene at Waterloo. Not temporal sovereignty is now at stake, but spiritual kingdoms. Few or no unsaved persons in Great Britain are to-day without a special, urgent call, to consider the question of their soul's salvation. In London the work of God's anointed messengers is, with few exceptions, on all lips, in every periodical, thrust into your hand by the newsboy, facing you upon the exterior of the public conveyances; and their very names suggest their message from God of a hell to be saved from, and a heaven to be saved to. The beloved Moody and Sankey would be the last to attract attention to themselves, but through them the Divine message claims the attention of every heart. We suppose that since the great Reformation there has not been seen such a state of things as now. Night after night 16,000 people crowd the largest London public hall, and multitudes cannot find entrance. An immense room is being specially built in the East end of London to accommodate the masses there. The smaller cities have been stirred to their very depths, and tens of thousands have found the Lord in the pardon of their sins. It is a time to add bravery to faith; not restless, wearying effort, but the quiet, earnest development and expression of the "life more abundantly." The work of years is being done in months, weeks, or even days. Blow ye the trumpet *in Zion*" and summon all to the battle.

"Add to your faith virtue." As we have been "*definite*" in accepting justification, definite in trusting for sanctification, let us with no less definiteness consecrate ourselves to a whole-hearted, generous outpouring of our lives in the Lord's cause. In the great crises of national history, mothers, whose very life is bound up in that of their sons, offer them freely for victory or death. We know a matron who put her seven sons into the defence of her country during an invasion Shall we do no less for Christ? Men sacrifice almost everything of ease or joy for gold—is Christ less precious to you, my brother, my sister? Were a single year's efforts to bring in all the wealth you had hoped for in a lifetime, how you would sacrifice all else! Are souls of less value when the ordinary work of a lifetime is being done in a year?

"Add to your faith virtue!" Let us close by some instances of Scriptural virtue, which have lately been related to us by different individuals from the life of one who is reaching the masses of Great Britain as they have rarely or never been reached before. Upon one occasion, many years ago, reaching the house of a relative on Saturday evening, about eight o'clock, he said, "Let us have an early morning meeting, to-morrow." "Impossible! Quite impossible to gather the people," was the reply. "*We'll see!*" was the quiet rejoinder. So, up and down, through the shops of the principal street, notice was verbally given that a before-breakfast meeting would be held the next day. The place was filled; the blessing of course came upon the courageous effort, and from it came a marked revival. At another time, when about to commence a series of meetings, he walked into the outskirts of the town, and, seeing a large, beautiful house, he went in and asked for the owner. The gentleman came into the drawing-room, when, apologising for the

call he spoke of the beautiful surroundings of the place, and added, "But, sir, permit me anxiously to ask, have you a saving trust in the Lord Jesus?" The Holy Spirit, under whose guidance he had gone in, took the message home to the heart of the owner of the beautiful estate, and soon he and his wife were rejoicing in a newly-found Saviour. This was the commencement of a great revival in the place.

You, dear reader, may probably never be called to do just these things; but are you, not only ready, but eager to enter upon the blessed service? Have you not often promised, in substance, "I will" not only go, but "*run* in the way of Thy commandments, when Thou shalt enlarge my heart?" "Uphold me with Thy free spirit, *then* will I teach transgressors Thy ways, and sinners shall be converted unto Thee." "Pay unto the Lord thy vows."

We would imprint on every heart which has entered into the soul-sabbath of trust,

"ADD TO YOUR FAITH VIRTUE."

Miscellany.

—Rev. Robert Taylor, Upper Norwood, in the *Times of Blessing*:

"God has been and is working gloriously; and it requires no great stretch of faith now to say we shall see yet greater things than these. The work is the Lord's; but I don't think we honour or please Him by denying or overlooking the special fitness with which He has endowed His dear servants whom He is using as His main agents in the work. God can work with any *instrument*—and men used for His service without their knowledge or against their will are such; but with a willing servant, a 'fellow-worker,' a loyal and loving son, who is an *agent*, and not merely an instrument, it is otherwise. He is chosen, called, qualified, anointed, and sent forth on very purpose. One is sometimes pained by hearing these dear servants of the blessed Master disparaged under cover of adoring His own sovereign grace. Hundreds of ministers, it is said, preach the same gospel as Mr. Moody, and preach it with as much sincerity and earnestness, and with more ability, eloquence, good taste, and so forth; and yet, what a difference in the results of the preaching! Now I frankly confess, after hearing this man's 'tongue of fire,' it has not been my lot to listen to many of the hundreds who are in all respects equal, and in many superior to him. His 'passion for souls;' his importunate, pathetic, loving urgency in pressing the acceptance of Christ and salvation at once; his absolute faith in the love of the Father, in the finished work and living mediation of the Son, and in the life-giving presence and power of the Spirit; his definite expectation that souls will be saved; and his wise, business-like arrangements for securing that, by God's grace, they shall. These qualities, in the same measure, are, we fear, somewhat rare. But it is one of the best results of this day of grace, that all true ministers of the Lord Jesus who come into full contact with the workers and the work, experience a great and decided accession of these spiritual pre-requisites to success in winning souls. I am firmly persuaded that hundreds of ministers in London, quickened and cheered, while humbled also, by these services, are already preaching with a fervour, directness, and bright hopefulness of spirit, the fruit of the blessing which has come to their own souls, and sign and promise of like blessing to their hearers."

—The conviction seems to be growing up with some that the fittest do not always survive. They insist that there are two worlds or spheres, or realms or places in which men have or may have their activity, and between which they are liable to live distracted:—worlds with opposite laws, such that the survivors in one are already dead in the other, and the dead in one the only ones that can live in the other. Such people insist that a thread of tragedy runs through human history; that the dead heroes pull at our hearts by the very fact that they did not survive. Socrates, the father of Plato and Aristotle, did not survive. Yet he was worthiest, if not fittest. Or, jumping the centuries, there lie the Uncle Toms, heroes of industry and gentleness, dying in sheds, flogged heavenward; and Sir Thomas More, at whose dying not England only, but mankind were bereaved; and Abraham Lincoln, over whose untimely taking off a nation wept, and could not be comforted by the profound conviction that the fittest survive. Not to mention smaller, even domestic tragedies, trifles like a devoted mother dying because she was devoted to husband and children; and engineers dying because they clung to the throttle and saved their trains; sentimental doctors and sisters of charity who died because they would serve and save the victims of yellow Jack and vomito. Such people seem to us entitled to live for ever. And yet they die.—*T. K. Beecher.*

—Among the proofs of the decline of the power of Rationalism in the universities, the following facts are noticed:—

1. That in the German universities the rationalistic lecture-rooms are now empty and the Evangelical crowded, while fifty or eighty years ago the rationalistic were crowded, and the Evangelical empty.

2. That histories of the rise, progress, and decline of German Rationalism have been appearing for the last fifteen years in the most learned portions of the literature of Germany.

3. That such teachers as Tholuck, Julius Müller, Dorner, Twesten, Ullmann, Lange, and Rothe, most of whom began their professorships with great unpopularity in their universities, on account of their opposition to rationalstic views, are now particularly honoured on that very account.

4. That every prominent German university, except Heidelberg, is now under predominant Evangelical influences, and that Heidelberg is nearly empty of theological students.

5. That the attitude of the General Government of Berlin has destroyed the force of many of the political causes of disaffection with the State Church.

6. That the victory at Sedan, and the achievement of German unity, diminish the chances of demoralization from European wars, and by contagion from France.

7. That in the field of exegetical research, while Rationalism has caused the discovery of many new facts, and the adoption of a new method, the uaturalistic theory by Paulus, the mythical theory by Strauss, the tendency theory by Bauer, and the legendary by Renan, have been so antagonistic to each other as to be successively outgrown both by Christian and by rationalistic scholarship.

Personal conversations of the lecturer with Heidelberg professors, with Dorner, Julius Müller, and especially with Tholuck, are narrated in illustration of the most recent facts.—*Rev. Joseph Cook, in Boston "Congregationalist."*

—The *Christian*, May 13th; Mr. R. Pearsall Smith at Elberfeldt and Barmen:

These adjoining cities have long been the centre of large missionary operations, and radiating points of spiritual life. The joint population is about 160,000. Addresses have been given daily, at 9, 11, 3, and 8 o'clock, with increasing manifestation of interest. The audiences have been from 1,800 at first to 2,500, the limit of the halls. On Sunday the crowd was much more than double what could be accommodated in a large church, at the three o'clock service; and a hall, holding over 2,000, was filled at three o'clock, in anticipation of an address at five o'clock; and to accommodate those who had come in from long distances in the country, and who could not get in, a third church had to be used for an address at half-past six o'clock. At eight o'clock, over 2,000 men alone were present in the Vereins Hall. Such eagerness to hear the gospel we never saw before on the Continent.

On Monday morning, the well-known Pastor Fabri gathered over a hundred ministers at his Mission-house for training young ministers at Barmen, when Mr. Smith delivered an address, which was prolonged, by their call, to about two hours. It met with the warmest response, and, by a unanimous vote, under deep feeling, they decided to dispense with the doctrinal discussion of the subject, which had been planned, that they might pray over it—a most wise decision.

Mr. Smith holds three meetings in the day-time for believers, and he devotes the evenings mostly to the gospel to the unsaved, of whom there is good reason to believe hundreds have found the joy of forgiven sin within ten days. The clergy attend in large numbers, coming in from the adjoining country for a hundred miles. About fifty persons, including Professor Christlieb, and many theological students from Bonn, about three hours distant, have been spending some days here to attend the meetings.

Wherever the services are held in Germany, the same scenes of gathering crowds, in silent and often tearful interest, are seen. Rich and poor, learned and ignorant, old and young, come in numbers, often journeying whole days to attend. What does this profound awakening and atmosphere of earnest expectation intacate? Surely that clouds great with blessings, such as have burst in plentiful showers over the Anglo-Saxon nations, are now gathering over their cousins, the German-Saxon family. The first drops of a plentiful shower have come. Conservative and cautious almost to an infirmity, the great and good men of Germany are anxiously, but with admirable candour, watching these movements, and inquiring how, without too rude a shock to their time-honoured habits of religious life, the Anglo-Saxon methods of reaching the hearts of the masses can be adopted in Germany.

—*Christian*:

A few weeks ago a few of the joiners in Ports month Dockyard hit upon an idea (or shall I not say God inspired the thought?), viz., to spend a part of their dinner time on Saturdays in playing and singing Moody and Sankey's hymns. I may say the men do not leave the yard for dinner on Saturdays, but stay an hour less in the afternoon. The sight to-day was indeed a glorious one, for the numbers had gone on increasing during the past six weeks, until there were present about 600 in their working clothes, just as they had left their benches, assembled around a band of five musicians—one cornopean, two flutes, and two violins. There they stood, or sat caps off, holding some of the little blue-covered hymn-books in their hands and singing Nos. 2, 11, 20, and 35 as heartily as those assembled in the Agricultural Hall.

—At a Convention held in London May 6th, one of the subjects was "Our Young Men."

Mr. Moody called first on Mr. H. Drummond, who has been so closely associated with this department of the revival work, to speak

In the course of an excellent and practical address, Mr. Drummond related the history of the movement among the young men, from its inception in Glasgow, to the latest, and perhaps most successful example in Liverpool, with the remarkable phases it had presented to the special gatherings of working-men and boys. The young men of Great Britain (continued Mr. Drummond) have not been utilized as they might be. We talk of the mineral, intellectual, and scientific wealth of England, but these were nothing, in point of usefulness, to the world, compared with her wealth of young men, if they were once stirred up to the knowledge that they could win souls to Christ. He believed God had a great future in store for the young men of Great Britain, and he appealed to the Christians to pray for them, and cheer them on in their glorious work.

Another young man from Edinburgh having spoken of the Sabbath-morning breakfasts to the poor there, undertaken chiefly by the young men, the fruits of the recent revival.

Mr. Coote, of Cambridge, gave an exceedingly encouraging acount of the Lord's work among the undergraduatest in the various colleges there. The daily prayer-meeting, commenced, amid such opposition, twelve years ago, had now become a public institution among the students, and was largely attended. Speaking of the spread of the movement among the members of the boating clubs, he gave a very recent instance of how the captain of one of these clubs, for years a Christian, having just the other day experienced the "remarkable phenomenon" of talking to some one about his soul's salvation, invited a number of his fellow-students to his rooms, where several of the other Christian students told their spiritual experience with marked results. Next week there was to be a special mission effort at Cambridge, and greater results still would be looked for.

Mr. Campbell White, of Glasgow, said while it was a grand thing to see so many young men offering themselves for the work of the minister and the missionary, it must not be forgotten that Christian young men were equally wanted in the office, at the bench, and on the Exchange.

Mr. Stalker, of Edinburgh, was the last speaker on the subject, and was introduced by Mr. Moody as the man who had woke him up on this question of reaching the young men. The purport of Mr. Stalker's address was that, in order to the gospel having much influence on young men, it must be presented to them in a manly way, suited to their views of life as a precious possession.

Mr. Sankey fittingly wound up the hour by singing, with much emphasis and expression, the hymn, "What are you going to do, brother?"

—From "the Secret of a Happy Life," by H. W. S. in *Times of Refreshing*:

Is it possible that you can trust your fellow-men and cannot trust your God? That you can receive the "witness of men," and cannot receive the "witness of God?" That you can believe man's records, and cannot believe God's record? That you can commit your dearest earthly interests to your weak, failing fellow-creatures without a fear, and are afraid to commit your spiritual interests to the blessed Saviour who shed His blood for the very purpose of saving you, and who is declared to be "able to save you to the uttermost?"

Surely, surely, dear believer, you, whose very name of believer implies that you can believe, you will never again dare to excuse yourself on the plea of having no faith. For when you say this, you mean of course that you have no faith in God, for you are not asked to have faith in yourself, and you would be in a very wrong condition of soul if you had. Let me beg of you then, when you think or say these things, always to complete the sentence, and say, "I have no faith in God, I cannot believe God;" and this I am sure will soon become so dreadful to you, that you will not dare to continue it.

But, you say, I cannot believe without the Holy Spirit. Very well; will you conclude then that your want of faith is because of the failure of the blessed Spirit to do His work? For if it is, then surely you are not to blame, and need feel no condemnation, and all exhortations to you to believe are useless.

But no! Do you not see that, in taking up the this position,—that you have no faith and cannot believe,—you are not only "making God a liar," but you are also manifesting an utter want of confidence in the Holy Spirit. For He is always ready to help our infirmities. We never have to wait for Him, He is always waiting for us. And I for my part have such absolute confidence in the blessed Holy Ghost, and in His being always ready to do His work, that

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I dare to say to every one of you that you *can* believe now, at this very moment, and that if you do not, it is not the Spirit's fault but your own.

Put your will, then, over on to the believing side. Say, "Lord I will believe, I do believe," and continue to say it. Insist upon believing, in the face of every suggestion of doubt which Satan may bring. Out of your very unbelief, throw yourself headlong on to the word and promises of God, and dare to abandon yourself to the keeping and saving power of the Lord Jesus. If you have ever trusted a precious interest in the hands of any earthly friend, I conjure you, trust yourself now and all your spiritual interests in the hands of your Heavenly Friend, and never, *never*, NEVER, allow yourself to doubt again.

And remember, there are two things which are more utterly incompatible than even oil and water, and these two are trust and worry. Would you call it trust if you should give something into the hands of a friend to attend to for you, and then should spend your nights and days in anxious thought and worry as to whether it would be rightly and successfully done? And can you call it trust, when you have given the saving and keeping of your soul into the hands of the Lord, if day after day, and night after night you are spending hours of anxious thought and questionings about the matter? When a believer really trusts anything, he ceases to worry about that thing which he has trusted. And when he worries, it is a plain proof that he does not trust. Tested by this rule, how little real trust there is in the church of Christ. No wonder our Lord asked the pathetic question, "When the Son of Man cometh shall He find faith on the earth?" He will find plenty of work, a great deal of earnestness, and doubtless many consecrated hearts, but shall He find faith the one thing He values more than all the rest? It is a solemn question, and I would that every Christian heart would ponder it well. But may the time past of our lives suffice us to have shared in the unbelief of the world, and may we every one who know our blessed Lord and His unspeakable trustworthiness, set to our seal that He is true, by a generous abandonment of trust in Him.

I remember very early in my Christian life, having every tender and loyal impulse within me stirred to the depths, by an appeal I met with in a volume of old sermons, to all who loved the Lord Jesus, that they should show to others how worthy He was of being trusted, by the steadfastness of their own faith in Him. And I remember my soul cried out with an eager longing that I might be called to walk in paths so dark that an utter abandonment of trust might be my blessed and glorious privilege.

"Ye have not passed this way heretofore," it may be, but to-day it is your happy privilege to prove, as never before, your loyal confidence in Jesus by starting out with Him on a life and walk of faith, lived moment by moment in absolute and childlike trust in Him.

You have trusted Him in a few things, and He has not failed you. "Trust Him now for everything, and see if He does not do for you exceeding abundantly, above all that you could ever have asked or even thought, not according to your power or capacity, but according to His own mighty power, that will work in you all the good pleasure of His most blessed will.

You find no difficulty in trusting the Lord with the management of the universe, and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about His management of it. Away with such unworthy doubtings! Take your stand on the power and trustworthiness of your God, and see how quickly all difficulties will vanish before a steadfast determination to believe. Trust in the dark, trust in the light, trust at night and trust in the morning, and you will find that the faith which may begin by a mighty effort, will end sooner or later by becoming the easy and natural habit of the soul.

All things are possible to God, and all things are possible to him that believeth. Faith has in times past "subdued" kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens," and faith can do it again. For our Lord Himself says unto us, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

If you are a child of God at all, you must have at least as much faith as a grain of mustard seed, and therefore you dare not say again that you cannot trust because you have no faith. Say rather, "I can trust my God, and I will trust Him, and not all the powers of earth or hell shall be able to make me doubt my wonderful glorious faithful Redeemer."

—Professor Jowett preached in Westminster Abbey on a recent occasion. Having spoken at length of the errors and inconsistencies which had hindered the progress of Christianity, Mr. Jowett referred to the signs that it had, notwithstanding all defects, done noble work in the world, and specially he pointed to the greater kindness which is shewn on all sides to the sick, the suffering, and the young, to the higher standard of morality which governs men's lives, and to the greater elevation of their aims; while he also mentioned two great social blessings distinctly traceable to its influence—the emancipation of servants in earlier years, and of the slave in later years. Thus, though Christianity cannot be described as "a bride descending from heaven," it has yet done much for the world. Passing on to consider the question whether Christianity will always fall short of its high ideal, whether, as some men put it, its bounds are already fixed, or whether there is any hope that the next generation will have purer and higher views than the present, and that the world will become better, the preacher said that he saw many grounds for hope in the higher position which Christianity holds among the nations of the world, in the better understanding which prevails among the people, and in the gradual decadence of the spirit of antagonism between science and religion. In conclusion, Mr. Jowett alluded to the "revivals" which had taken place and to those which are now taking place in this country. Such movements, he argued, ought not to be ridiculed, for they seem to touch the hearts of many who would perhaps be influenced in no other way, and to bring the words of Christ to men who have never heard them before. Again, they indicate the existence of a want which ordinary religious ministrations do not meet, and it should be remembered that all men cannot be expected to lis en to the Gospel when set forth precisely in the same form. Of all such movements, said the preacher, posterity only can form a fair judgment, because by it alone can the consequences and the results of these revivals be distinctly seen. They must be tested on the principles of God, and it must be asked whether they have raised the tone of men's lives, whether they have tended after all to elevate or to lower men's moral condition, whether they have relieved men's minds of doubts and fears. Thus only can religious revivals be judged from a right point of view. The preacher concluded by a hopeful pic ture of the future of the Church of Christ, which is, he said, going forth to its work with a deeper knowledge of truth, a greater insight into the needs of men, and a fuller and wider sympathy.

TELEGRAPHIC NEWS.

St. Petersburg, 2nd June: The Telegraphic Conference was opened here to-day.

London, 3rd: The troopship *Serapis*, which has been selected to convey H. R. H. the Prince of Wales to India, is fitting out for his reception.—The War Office has announced the following alteration in the present mode of gaining Commissions in the Army. The successful candidates at the periodical Service Examinations shall be no longer commissioned, but must enter Sandhurst for one year's instruction as Cadets, after which time they will be gazetted if qualified. The first examination under this system will take place in December 1876.—Subscriptions are invited for a loan of half a million sterling for the Nizam's States Railway.

4th: In the House of Commons, last night, Mr. Leith, Member for Arberdeen, asked whether it was intended to charge the expenses of the Prince of Wales' visit to India against the Imperial or Indian Government. Mr. Disraeli replied that it was more fitting to reserve such questions until a definite proposition on the subject was introduced.—Lord Carnarvon has communicated a Despatch to the House of Lords, in which it is proposed to hold a Conference of delegates from the Colonies and States of South Africa, for the consideration of a scheme for the Confederation of the South African States.—The Sultan of Zanzibar has landed at Lisbon, where he was received with princely honours, and had an audience of the King.

5th: In consequence of the death of General Sir John Aitchison, the following promotions have been gazetted:—Lieutenant-General Sir E. W. F. Walker, K.C.B., to be General; Major-General R. O. Phillips to be Lieutenant-General; Colonel F. Burton to be Major-General; Major G. W. Muriel to be Lieutenant-Colonel; Captain William Gordon Alexander to be Major.—In consequence of the Field Marshal promotions gazetted last week:—Lieutenant-Generals T. A. Drought and Charles Stuart to be Generals; Major-Generals G. P. Whish and Sir George Malcolm to be Lieutenant-Generals; Colonels William Gordon and G. H. S. Wills to be Major-Generals; Majors James Dalgleish and John Dawson to be Lieutenant-Colonels; Captains Henry J. Hallowes and James Stirling Mould to be Majors.—Upon a motion brought forward last night by Mr. Torrens for a Royal Commission of Enquiry into the present system of removing officers from the Army, the House counted out, Mr. Cave observing that the whole subject had been exhaustively debated last Session.—The Earl of Home, the Earl of Dalhousie, and Viscount Grey de Wilton have been created Peers.

Brussels, 6th: The Belgian Minister of Justice has issued a circular in which he requests the Law Officers of the Crown to proceed severely against the instigators and the perpetrators of religious disturbances in Belgium.

London, 8th: Last night, in the House of Commons, Lord George Hamilton, in replying to a question on the subject of the Nizam's Railway Loan, stated that, although the loan was not illegal, the Indian Government would not be responsible for the payment of the money guaranteed, nor would the Imperial Government interfere to enforce it.

9th: The following promotions have been gazetted:—Colonels W. D. Aitken, C. W. Younghusband, and George Shaw to be Colonels in the Royal Artillery.—In consequence of the death of Major-General Buchanan, Colonel John H. Lefroy to be Major-General and Major De Vic Tupper to be Lieutenant Colonel.

PASSENGERS SAILED

Per P. and O Str. *Bokhara, 4th*, (additional):

For Southampton.—Lieut. Montgomery.
For Suez.—Lieut. H. A. Sawyer.

Per P. and O Str. *China, 11th*:

For Southampton.—Mr. W. N. Mackenzie, Capt. Windham, Miss Ruste, and Col. Maude.
For Brindisi—Mr. C. Marshall, Mr. J G. Goff, Mr. H. E. Barrett, Mr. W. S. Foster, Mr. James Stewart, Capt. Segrave, Mr. Durand, Mr. J G. Horsfall, and Mr F. W. Baker.
For Venice.—Mr. P. Allarukia, Mr. A. Davidson, Col Dalton, Dr West, and Mr. H. Cleveland.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay, 9th*:

From Southampton.—Surg. A Adams, Lieut. Adye, Mr. A. Greenup, Mrs. Mallaby, Mrs. Boyes, three children and son, Master Mayhew, Miss E. Nettleton, Mr. Peebles, and Lieut. Anderson.
From Brindisi—Capt. Daniell, Lieut. D W. K. Barr, Capt. Jervoise, and Mr. S. Pudumjee.
From Venice.—Mr. W. Jacob, and Capt. J. W. Macdougall.

Domestic Occurrences.

BIRTH.

FIRTH—June 6th, at Bombay, on Sunday, the wife of Lewis Edwin Firth, of the B. B. & C. I. Railway, of a daughter.

MARRIAGES.

PEARSON—McMULLEN—At Belgaum, in the Mission Chapel, by the Rev. James Smith, Mr. Henry Pearson, of the Bombay Preventive Service, to Miss Nancy Claire McMullen, youngest daughter of the late Mr. John McMullen.
BUCHAN—RAEBURN—June 7th, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, Mr. James Buchan of Calcutta, to Miss Jeannie Raeburn.
MAHONEY—THOY—June 2nd, at Chudderghat, by the Rev. H. Fitzpatrick, Ebenezer Mahoney, Assistant Apothecary, 4th Cavalry H. C., to Theresa Rosamond, third daughter of the late Apothecary Robert John Thoy, H. C.
WARD—PARTRIDGE—June 7th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Thomas F. Ward, to Miss Annie M. Partridge.

DEATHS.

HENDERSON—June 3rd, at Oomrawuttee, of convulsions, John Marier, son of Mr. and Mrs. W. L. Henderson, aged 11 months.
FOSTER—May 30th, at Kurrachee, suddenly, Sergeant E. Foster, Public Works Department, aged 44 years.
DAVENEY—At Munmar, on the 2nd June, of inflammation of the lungs, Florence May, only daughter of Panham B. Daveney, Esq., late H. M.'s 96th Regt.
HAMILTON—June 3rd, at Hydrabad, Scinde, the wife of Mr. James Hamilton, Conductor Ordnance Department, aged 23 years.
KNOTT—May 28th, at Bombay, Emma, daughter of Mr. H. F. Knott, aged 2 years and 9 months.
KNOTT—June 4th, at Bombay, Maria, the daughter of Mr. H. F. Knott, aged 3 months.

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Terms of Advertising; For 8 lines and under, Rs. repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition Rs. 2; for 50 lines under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors at the EAGLE PRINTING OFFICE, BOMBAY.